

Pleasing One Another

Romans 15:1-13 on March 17, 2024
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Please read Romans 15:1-13 before going further in this transcript. Today's text from Romans 15 is a continuation of all that we've been learning in Romans 14. We began two weeks ago by launching into this topic of "disputable matters." We've been defining it this way: Disputable Matters = "areas of Christian belief and behavior that Scripture leaves to personal conscience."

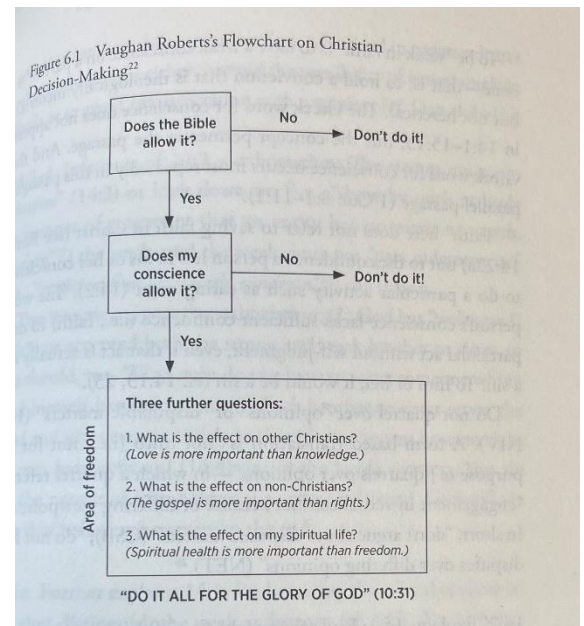
This week I found a helpful flowchart by a guy named Vaughan Robert's. It summarizes much of what we've been learning. I realize it may be a little difficult to read on the slide so feel free to take a picture of it with your phone, or you can also find it in the written transcript. The gist of it, is that we begin by submitting our beliefs and behaviors to the authority of Scripture. Wherever Scripture seems to be silent, we submit to our God-given consciences. And then, in whatever areas we may deem open to Christian freedom, we ask some soul-searching questions:

- What is the effect on other Christians?
- What is the effect on non-Christians?
- What is the effect on my spiritual life?

And, as we've mentioned previously, "What will bring glory to God?"

It's been quite a journey so far, so if you missed either of the previous two sermons, you'll want to go back through our sermon archives and catch yourself up. And if you haven't yet picked up D.A. Carson's article on "Disputable Matters," this is the final week that it will be available in our Connection Café.¹ Before reading any further, why not stop and pray that God will help you to rightly understand this message from Romans 15.

Last week, Pastor Eric's sermon from Romans 14 gave us a sobering warning: "When Christians flaunt their freedom in Christ, they can endanger the faith of fellow believers." In Romans 15, Paul now moves from this sober warning about being a negative influence, to a sober exhortation about being a positive influence. He urges those with stronger faith, to focus on pleasing others, rather than on pleasing themselves.



¹ <https://www.thegospelcoalition.org/themelios/article/on-disputable-matters/>

A focus on pleasing one another helps us to...

1) ...build each other up. Romans 15:1-2 begins, “We who are strong ought to bear with the failings of the weak and not to please ourselves. Each of us should please our neighbors for their good, to build them up.” “We who are STRONG” is talking about Christ-followers who are convinced that they have freedom in Christ to eat or drink anything, and to treat every day alike.² So, “the failings of the WEAK” is referring to Christians with a more sensitive conscience; those who feel uneasy in their faith about eating and drinking certain things, and who feel obligated, by their convictions, to honor certain days as more sacred. These “failings” don’t refer to moral failings or sinful failings, but rather to matters of conscience, failing to see how their freedom in Christ may apply to certain disputable matters. But rather than the strong being advised to try to convince those with weaker consciences to live out their freedom in Christ, the strong are instead urged to bear with the weak, in Christian love.

Now certainly there’s a time and a place for deeper theological training, and for discussion about disputable matters, but rather than insisting on immediate training regarding these matters, Paul instead insists on lovingly bearing with one another. For the time being, leave things as they are, and love one another. Paul’s approach here is at the same time sobering, and yet fascinating, so we would do well to prayerfully consider the wisdom of what’s being taught here. Some of us might be thinking, “but wouldn’t it be better to focus on helping them discover their freedom in Christ?” Well, apparently not, at least not at this juncture. Those of us who may practice these disputable matters more freely, are instructed to build up the weak, not by correcting them, but by bearing with their failings.³

Last week Pastor Eric preached from the second half of Romans 14. He talked about how the exercise of our freedom in Christ, can sometimes result in destroying a weaker brother or sister in Christ. In a related text, 1 Corinthians 8:10-12 warns us, “For if someone with a weak conscience sees you, with all your knowledge, eating in an idol’s temple, won’t that person be emboldened to eat what is sacrificed to idols? So this weak brother or sister, for whom Christ died, is destroyed by your knowledge. When you sin against them in this way and wound their weak conscience, you sin against Christ.” (*Knowledge puffs up, but love builds up.*)⁴ Again, this is sobering, because what may begin as a simple difference of opinion, can now become a sin against a brother or sister in Christ, and even a sin against Christ Himself. D.A. Carson’s article has some incredibly insightful information about the value, and the fragility, of our personal conscience.

² NIV Zondervan Study Bible, Grand Rapids, MI, 2015, p. 2319 footnote on Romans 15:1.

³ The instruction in Philippians 3:15-16 comes to mind, “All of us, then, who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. Only let us live up to what we have already attained.”

⁴ Earlier, 1 Corinthians 8:1 says that “knowledge puffs up while love builds up.”

He points out how urging others to ignore their personal conscience, can do them significant harm in their pursuit of holy living. You see, our personal conscience is an absolute gift from God! It's meant to be an incredibly helpful ally in honoring Him and doing His will. However, certain things can sear our conscience, and can cause them to lose their sensitivity and helpfulness.⁵

So when we're navigating these disputable matters, we need to be very careful that we don't damage our own conscience, or the conscience of someone else. Violating our conscience is not only wrong in and of itself, but our conscience is such a delicate thing, that it's easily damaged. If we violate our conscience in regard to a disputable matter, it will cause our conscience to lose some of its effectiveness. And if our conscience is repeatedly wounded and weakened in this way, we've then set ourselves up to lack the insight that we'll need for future decisions. Not just insight for disputable matters, but also insight for indisputable matters. In other words, over time, our damaged conscience may become "less able to steer clear" of blatant sin, because it becomes accustomed to violating its own warning system.^{6 7}

All too often, rather than building up our fellow believers with whom we disagree, we tend to tear them down. It isn't necessarily our intent to tear them down, or our desire to hurt them, but our well-intentioned efforts to show them their failings over a disputable matter, end up doing more harm than good. So the strong shouldn't flaunt their freedoms, and they also shouldn't foist them upon others.⁸ Instead of pleasing themselves, they

⁵ 1 Timothy 4:1-2 comes to mind, "The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron." Ephesians 4:19 says it this way, "Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, and they are full of greed." Regarding what "sounds right" or "feels right" to our own personal conscience, it's worth noting things like the 2014 study by the Pew Research Center, which reported that, "Roughly three-quarters of U.S. Catholics (73%) say they rely "a great deal" on their own conscience when facing difficult moral problems, compared with 21% who look to the Catholic Church's teachings, 15% who turn to the Bible and 11% who say they rely a great deal on the pope."

<https://www.pewresearch.org/short-reads/2016/04/19/most-catholics-rely-heavily-on-their-own-conscience-for-moral-guidance/#:~:text=In%20fact%2C%20the%20Catechism%20of,should%20guide%20the%20formation%20and>

⁶ See discussion by D. A. Carson, "On Disputable Matters," Themelios editorial 40.3 (2015), p. 385 middle paragraph.

<https://www.thegospelcoalition.org/themelios/article/on-disputable-matters/>

⁷ When a person is forced or pressured into doing something that their conscience is telling them not to do, it can damage their conscience. And, it makes their conscience less effective in making future decisions about right and wrong. So instead of pushing someone to do something they're not comfortable with, we should instead choose to honor another person's conscientious objections. We need to respectfully allow them time for spiritual maturing and Scriptural training that will further inform their convictions in the years to come.

⁸ Sadly, sometimes our love for freedom becomes greater than our love for God and others. When we seek to please others rather than ourselves, we grow in spiritual maturity by surrendering our freedom for the sake of others. But when we insist on enjoying our freedom at all costs, above all else, we demonstrate an unfortunate spiritual immaturity that's focused on pleasing ourselves, rather than pleasing God and our fellow believers.

should be considerate of their weaker brethren.^{9 10 11 12} I appreciate how Pastor Andrew David Naselli says it, “This does not mean you should become a ‘people pleaser’ who sinfully cares more about what others think, than about what God thinks... Christian freedom is not ‘I always do what I want.’ Nor is it ‘I always do what the other person wants.’ It is ‘I do what glorifies God. I do what brings others under the influence of the gospel. I do what builds up the church.”^{13 14}

To be clear, these verses aren’t saying that we can never do anything to please ourselves; this is not a call to some kind of a strict asceticism, where we must deny ourselves anything good or pleasurable. We should also be clear about something else, something that may at first sound rather out of place, maybe even heretical, but it’s not. These verses teach us not to focus on pleasing only ourselves, but they also teach us not to focus on pleasing only God. Now certainly pleasing one another is directly related to pleasing God. But, if we’ve somehow convinced ourselves that a strong faith only needs to concern itself with pleasing God, and that pleasing other people is of no consequence, then we need to think again.

A focus on pleasing one another also helps us to...

2) ...embrace a Christ-like attitude. Our greatest example of pleasing others is Jesus’ earthly life. Romans 15:3 says, “For even Christ did not please himself but, as it is written: “The insults of those who insult you have fallen on me.”^{15 16} Rather than focusing on pleasing Himself, Jesus focused on pleasing God, by doing His will above all else. Paul is quoting here from Psalm 69:9, which is the “cry of a godly sufferer.”¹⁷ In other words, those who are strong in their faith, and whose consciences allow them great freedoms in Christ, should be willing to suffer the loss of those freedoms,

⁹ “The thought here is that the strong should come to the aid of the weak and help them with their deficiencies. ...the strong should shoulder burdens for the weak and not merely live to indulge their own pleasures.” (Thomas R. Schreiner, *Romans, 2nd Ed.*, Baker, Grand Rapids, MI, 2018, p. 721.) 1 Corinthians 10:23-24 reminds us, “...I have the right to do anything”—but not everything is constructive. No one should seek their own good, but the good of others.”

¹⁰ To be clear, Paul is not suggesting that we please our neighbors by doing anything evil, nor is he suggesting that we compromise the gospel in order to make it more pleasing or appealing. (See discussion by Thomas R. Schreiner, *Romans, 2nd Ed.*, Baker, Grand Rapids, MI, 2018, p. 721.) We are to please them for God’s good purposes, for building them up in godliness. Paul applies a similar principle in settings among unbelievers in 1 Corinthians 9:19-23, 10:33.

¹¹ Romans 13:8-10 taught us to love our neighbors as ourselves, which includes loving our believing neighbors. Love is the fulfillment of the law. Consider Galatians 6:2. Romans 14:19 says, “Let us therefore make every effort to do what leads to peace and to mutual edification.”

¹² So, don’t just “bear with” their failings in verse 1, but also consider how to please them and build them up in verse 2. Don’t just tolerate them; look for ways to uphold them and bless them. (See *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1914 footnote on Romans 15:1.) Romans 14:15 helps us remember that, whether a certain fellow believer is someone with a weaker faith or a stronger faith, THAT fellow believer is someone for whom Christ died.

¹³ Andrew David Naselli, *Romans*, Crossway, Wheaton, IL, 2022, pp. 184-185.

¹⁴ By the way, Pastor Andrew David Naselli also offers us a helpful clarification: “the strong in faith do not necessarily please God more than the weak in faith.” (Andrew David Naselli, *Romans*, Crossway, Wheaton, IL, 2022, p. 174.) We see this clarification throughout Romans. Back in Romans 14:6 we read, “...Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God.” And Romans 15:6 declares, “...with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ.”

¹⁵ “Perhaps Paul is thinking of the insults that the weak are heaping on the strong for their failure to follow the strictures of the law.” Douglas J. Moo, *Encountering the Book of Romans, 2nd Ed.*, Baker, Grand Rapids, MI, 2014, p. 186.

¹⁶ Martin Luther once said, “A Christian... is the most free lord of all, and subject to none. A Christian... is the most dutiful servant of all, and subject to all.” Cited by Douglas J. Moo, *Encountering the Book of Romans, 2nd Ed.*, Baker, Grand Rapids, MI, 2014, p. 181.

¹⁷ *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 932 footnote on Psalm 69.

for the good of others. Just like Jesus, we should live to please God by doing His will. In light of the immediate context of eating whatever we want, it's worth considering John 4:34, "My *food*," said Jesus, "is to do the will of him who sent me and to finish his work."¹⁸ This begs the question, are you and I more concerned with the food in our belly, or with the food of doing God's will? If Christ was willing to suffer insults on the cross for the sake of doing God's will, then certainly you and I can suffer the minor inconvenience of giving up some of our Christian freedoms.¹⁹ So brother or sister in Christ, let's bear with one another's failings, in order to do God's will, and in order to be more like Christ. Romans 12:1-2 is still within view here: "pleasing one another" is a way of offering our bodies as living sacrifices, holy and *pleasing* to God; it's part of our true and proper worship. "Pleasing one another" is part of doing God's good, pleasing, and perfect will.

At this point in our text, Paul takes a bit of a rabbit trail. Romans 15:4 says, "For everything that was written in the past was written to teach us, so that through the endurance taught in the Scriptures and the encouragement they provide we might have hope."²⁰ Verse 4 is referring back to the Old Testament quotation in verse 3, so it's mostly parenthetical; and yet, it really deserves its own entire sermon! I mean, just look at how this verse highlights and magnifies the vital importance of our Old Testament Scriptures! The 39 books that make up our Old Testament make up an entire $\frac{3}{4}$ of our Bible. So clearly the Old Testament is not just an antiquated collection of dusty old books that can be left on the shelf; they are verbally inspired, and they are absolutely essential teachings of God! They are intended to inspire us toward endurance, and to encourage us to hold on to our hope.²¹ (*That's why one of our adult Sunday School classes is currently reading through the Old Testament together. And it's why our youth group has been studying the "Easter Eggs" in the Old Testament.*)

I trust that as we've been on this journey through the book of Romans, all of us have appreciated just how much of the Old Testament, directly applies to us today. The citation in Romans 15:3 of Psalm 69:9 is one of the many Old Testament references that we've encountered throughout our study of Romans.²² A number of Paul's arguments are not only built on the authority of the Old Testament, but they're sometimes completely carried

¹⁸ Given the mention of food in John 4:34, and the immediate context about food in Romans 14-15, I find it interesting that the very next verse after Psalm 69:9, is verse 10, which mentions fasting...

¹⁹ "Compared to the freedoms and privileges that Christ gave up to become human and die on the cross, for us to give up a freedom like eating meat is a trifle." Andrew David Naselli, *Romans*, Crossway, Wheaton, IL, 2022, p. 185.

²⁰ 1 Corinthians 10:11 agrees, "These things happened to them as examples and were written down as warnings for us, on whom the culmination of the ages has come." Also consider 2 Timothy 3:16.

²¹ I was blessed by a comment that I read this week by New Testament scholar, Thomas Schreiner: "something is wrong if one only studies the Scriptures academically and does not regularly receive nourishment and strength to live the Christian life. The purpose of the Scriptures is that believers should have 'hope.'" Thomas R. Schreiner, *Romans, 2nd Ed.*, Baker, Grand Rapids, MI, 2018, p. 723.

²² Even though a majority of the Roman Church was likely made up of Gentiles.

along by it.²³ Paul couldn't have made his case for the gospel NEARLY as compelling, without the Old Testament, nor would he have wanted to! So the Old Testament is all the more relevant to those of us who are living in New Testament times, because we are the very people for whom it was written down!^{24 25 26} It was written to teach us.

After his parenthetical comment in verse 4, Paul then returns to his main flow of thought.

A focus on pleasing one another helps us to...

3) ...glorify God with one voice. Romans 15:5-6 goes on, "May the God who gives endurance and encouragement give you the same attitude of mind toward each other that Christ Jesus had, so that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ."²⁷ Paul now expresses his heartfelt desire for the Roman Church to be unified in their worship. Rather than expecting them to drum this up on their own strength, he calls out to God on their behalf, to give them what they need: endurance and encouragement, and a Christlike attitude.²⁸ Andrew David Naselli says it so well: "The purpose is not merely unity but unity for the purpose of glorifying God. Glorifying God is a way of feeling and thinking and acting, that makes much of God."²⁹

I also appreciate the commentary by New Testament scholar, Douglas Moo: This "attitude" in verse 5 is "a mindset, a way of looking at life and steering our course accordingly. Paul... refers to a unity in spirit and attitude, an underlying sense of belonging to each other, and loving each other, that creates a loving context for the differences that inevitably exist among believers. It is when we exhibit this kind of united spirit that the church is able to praise God as he desires to be praised. ...Corporate worship should involve more than a group of isolated individuals who happen to come under the same roof at the same time of the week. It should be a union of like-minded people, all dedicated to God, and to one another."³⁰

Our combined worship services come to mind. I don't come to a corporate worship service to please me, I come here to please God, but I also come here to please my fellow believers. Now this may sound a bit sacrilegious

²³ See *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, top of p. 1889.

²⁴ Of course, this relevance is directed by proper exegesis of the various genres in their contextual settings.

²⁵ "God wrote the Old Testament not directly TO us but FOR us – specifically, 'for OUR instruction.'" (emphasis mine) Andrew David Naselli, *Romans*, Crossway, Wheaton, IL, 2022, p. 185.

²⁶ Consider Romans 4:23-24 quoting Genesis 15:6.

²⁷ Just to be clear here, "one mind" does NOT mean that we must all agree on everything. The surrounding context of disputable matters makes it pretty clear that we won't always agree. Therefore, "one mind" means one mindset, one shared Christ-like attitude in the midst of our differing opinions. In love, we agree to disagree. So it's not about strict uniformity, it's about harmony in the midst of our differing convictions; we need to bear with one another.

²⁸ I appreciate how the *ESV* translates Romans 15:5-6 "May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ."

²⁹ Andrew David Naselli, *Romans*, Crossway, Wheaton, IL, 2022, p. 186.

³⁰ Douglas J. Moo, *Encountering the Book of Romans*, 2nd Ed., Baker, Grand Rapids, MI, 2014, p. 186.

at first! After all, aren't we worshipping an audience of one!? Well yes, we most certainly are. And yet, we're worshipping Him together, which is why we choose to please others by putting them first, including their musical preferences. Glorifying God with one voice isn't just about singing all of the parts in harmony with one another (bass, tenor, alto, and soprano). We bring praise to God together, by accepting one another, by welcoming one another in genuine Christian fellowship, even in the midst of differing preferences and differing opinions over disputable matters. So not only do Christ-followers need to sometimes "agree to disagree" over disputable matters. And not only do we sometimes need to grit our teeth, and bite our tongues, and bear with each other's failings. But we also need to do this: figure out a way to worship God together, in a harmony that glorifies God with one voice.³¹

Let's make an important clarification here: our ability to please one another comes from God, not from ourselves. In fact, not only does our ability to please one another come from God, but so also does our motivation to do it, and our definition of what "pleasing one another" even means. All of this must come from God, or, quite frankly, it simply won't happen. That's why Romans 15:13 is such an appropriate crescendo, "...by the power of the Holy Spirit you may abound in hope." The "you" in verse 13 is a plural, "you all"; so we might say, "By the power of the Holy Spirit, you all may abound in hope together."³² The empowering of the Holy Spirit is absolutely necessary, not only for these disputable matters, but also for everything that we've been learning throughout the book of Romans. All that we've been learning about the gospel, and all that we've been trying to apply to our Christian lives, is utterly dependent on the enabling power of God's Spirit within us.³³

Romans 15:7 nicely summarizes how we should approach these disputable matters: "Accept one another, then, just as Christ accepted you, in order to bring praise to God." There's a challenging clarification here: "*just as* Christ accepted you." That's a pretty high standard, so we're going to need help from God's Spirit. Pleasing one another shouldn't be done with a grumpy attitude of "Well, I guess I have to because God said so!" We need to ask God to help us please one another with the same kindness and patience that Jesus demonstrated. We're not only challenged to follow Christ's example of graciously accepting each other, but we're also reminded of the amazing grace that was extended to each one of us, when Christ accepted sinners like you and me. In light of experiencing such grace ourselves, surely you and I can learn to treat one another with a similar grace.³⁴

³¹ You musicians out there might be thinking to yourselves, "ok Pastor Jerry, you can't have harmony with only one voice. The whole point of harmony is blending multiple voices into one beautiful song." You're not wrong; the analogy falls apart at this point.

³² Verse 13 doesn't actually say "together," but it feels like it's there implicitly.

³³ See Romans 7:6; 8:1-27; and 15:19.

³⁴ See Douglas J. Moo, *Encountering the Book of Romans*, 2nd Ed., Baker, Grand Rapids, MI, 2014, p. 186.

Paul then concludes this section on disputable matters, by revealing more clearly, who he's referring to in the Roman Church. Who is it that needs to glorify God with one voice? The Jews and Gentiles! Only together can they make up the local church in Rome! Romans 15:8-10 says, "For I tell you that Christ has become a servant of the Jews on behalf of God's truth, so that the promises made to the patriarchs might be confirmed and, moreover, that the Gentiles might glorify God for his mercy. As it is written: "Therefore I will praise you among the Gentiles; I will sing the praises of your name." Again, it says, "Rejoice, you Gentiles, with his people."^{35 36} In other words, God's good, pleasing and perfect will, was for the Jews, *and* the Gentiles, to be the church *together*. Verse 10 highlights the Gentiles, as they rejoice alongside their Jewish brethren.^{37 38 39 40}

Way back in Romans 1:16-17 we began our gospel focus: "For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith." All of us who've been made equally righteous through our faith in Jesus Christ, are called to glorify God together with one voice! So, "in order to bring praise to God," You have to be part of the church with me, and I have to be part of the church with you! The crescendo of the gospel, and perhaps of the entire book of Romans, is found right here: our corporate worship of the one true God, is to be shared by all peoples who have a mutual trust in God.⁴¹ ***We are called to glorify God with one voice!***

³⁵ Paul now begins to tip his hand a bit more clearly in terms of precisely who might be included among the weak and the strong. This quarreling in the Roman Church, between the weak and the strong, was at least in part a Jewish versus Gentile thing. There's a strong implication that most of the believers in the Roman Church with a weaker faith were from a Jewish background, and most of those with a stronger faith were from a Gentile background. See discussion by Douglas J. Moo, *Encountering the Book of Romans, 2nd Ed.*, Baker, Grand Rapids, MI, 2014, pp. 186-187.

³⁶ There were certainly exceptions to this, including Paul, who himself was a Jew but included himself among the strong. But overall, there are good reasons to conclude that the Jewish background believers were struggling with the freedoms of the Gentile background believers to eat meat, and to drink wine, and to ignore the various sacred days.

³⁷ Rather than quarreling with one another (14:1), worship with one another (15:10).

³⁸ Verse 11 then adds, "let ALL the peoples extol Him!" i.e., "TOGETHER."

³⁹ We didn't have time to cover Romans 15:12 in this sermon, but "The Root of Jesse" is a reference to Jesus, since Jesse was the name of King David's father, and Jesus descended from King David's line. It's also worth considering that verse 12, which was prophesied back in Isaiah 11:10, has been fulfilled in and through the very Gentile believers to whom Paul is writing in the Roman Church. He wants these believing Gentiles to realize that they have been on God's heart and in His salvation plans from the very beginning. But he also wants to remind the Jewish background believers in the Roman Church of this same thing. We share a mutual hope in Christ, we Jews and Gentiles together are filled with joy and peace as we trust in the same Lord and Savior. We are all being empowered for godly living by the same Holy Spirit (Consider Acts 11:15-18).

⁴⁰ Paul concludes this fascinating discussion of disputable matters with a benediction in Romans 15:13. It's a hopeful prayer for joy and peace within the Roman Church. This echoes the sentiment back in Romans 14:17-18, "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and receives human approval."

⁴¹ In verses 9-12, Paul lists 4 verses in rapid-fire succession, each of them building, one upon the other, to illustrate that God's plan from the very beginning has always been for Jews and Gentiles to worship Him together. These four verses quote from 2 Samuel, Deuteronomy, the Psalms, and Isaiah. Paul is illustrating once again his point from verse 4, "For everything that was written in the past was written to teach us..." "Paul makes his case as comprehensively as he can, citing each of the three major sections of the Old Testament: The Law (Deuteronomy), the Prophets (Isaiah), and the Writings (Psalms)." Douglas J. Moo, *Encountering the Book of Romans, 2nd Ed.*, Baker, Grand Rapids, MI, 2014, p. 187.